MENNONITE LIFE

September 1974

Scenes from the centennial drama, *Tomorrow Has Roots*

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A Quarterly Magazine
Focusing on the Anabaptist-Mennonite Heritage
& Its Contemporary Expression

Contents

This Issue

continues the publication of articles related to the centennial of the coming of the Russian Mennonites to North America. Both scheduling and cost considerations have made it necessary to reduce the number of pages in this issue. However, future issues will return to the regular 32-page format.

¶ The logo reproduced above is one of a number designed for various organizations and communities marking the Mennonite centennial in the prairie states and provinces. Used in connection with the drama *Tomorrow Has Roots*, this logo illustrates the idea of roots from the Mennonite heritage converging in the future.

¶ The lead article, "Moving to Manitoba," focuses on an aspect of the 1874 migration that must not be overlooked—the aid given to the immigrants by Mennonites of Ontario and eastern states of the U.S. The second article, outlining the beginning of Menno Colony in the Paraguayan Chaco, reminds us that after 50 years in Canada, some of the descendants of the 1874 pioneers became the trailblazers of Mennonite settlement in South America.

¶ Cover: Two scenes from the widely-acclaimed centennial drama, *Tomorrow Has Roots*. Photo below shows General von Todtleben, emissary from the czar, trying to persuade Mennonite leaders not to leave Russia when their privileges were threatened in the 1870s. Above, Mennonites arriving in New York are confronted by land agents.

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Fort Garry (Winnipeg) in 1876

MOVING TO MANITOBA

Jacob Y. Shantz, Ontario businessman, promoted settlement on the prairie

By LAWRENCE KLIPPENSTEIN

FOR THE MENNONITES of South Russia to migrate in the 1870's was really an ambitious undertaking. All energies were harnessed to the task and resources were strained to the limit as the move proceeded. Fortunately there existed a bond of concern within the larger brotherhood. In Canada and the United States they met many groups and individuals who generously supported the immigration enterprise and who wanted it to succeed.

Those heading for Manitoba found their benefactors above all among the Mennonites of Ontario, who had built their first Canadian homes nearly one hundred years before. The initiator of their aid plans was an active businessman from Berlin (later Kitchener), Jacob Y. Shantz, a man of fifty, but still in the prime of his work and humanitarian devotion. No longer remembered by most, least of all in Manitoba, Shantz played a role that significantly affected the outcome of the immigration. He became a key figure for Mennonite settlement in Manitoba from 1874 on.

The Shantz family had its origins in Switzerland, having come to Pennsylvania around 1737. Jacob's own family had then moved on to Ontario in 1810. They had settled in Waterloo County, then just opening up as farming country, and had also established themselves in millwork and related skills. As an eighth son, Jacob took over the 488-acre family farm shortly after his first marriage in 1843. He expanded the sawmill operation to include construction work as well.

Before long Shantz had made his mark in the Berlin business community as he assisted in the creation of a felt boot and shoe factory, a foundry, and an ivory button factory, for which he was best known later on. Well-rooted in the Mennonite church, Shantz came to be recognized as a person with strong religious convictions, and highly motivated to help his fellow men. His initiative and leadership were much appreciated by the community at large.[1]

How or when Shantz first heard about the proposed Mennonite immigration to Canada is not entirely clear. His

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first contacts with the Canadian government involvements in the move came in the fall of 1872. By this time negotiations with the government had been in progress for several months.[3] Asked to contact a Mennonite delegation which allegedly had arrived from Russia in October, Shantz succeeded in doing so, and notified Ottawa that he and one of the delegates, Bernhard Warkentin, would be coming in to confer about the matter very soon.[4]

Upon completing this visit, Shantz and Warkentin agreed to visit Manitoba together. They arrived in Winnipeg on Nov. 19 that same fall, visiting lands around the town, making inquiries of various kings, and then returning to Ontario later in the month.[5] Warkentin was favorably impressed, describing the land he had seen as "very well adapted for agricultural purposes" and "in quality above expectation."[6] Shantz noted the advantages of settlement in the vast land reserves, and the possibility of obtaining help from the natives as hired men for Mennonite farms.[7]

On February 28, 1873, Shantz forwarded the Department of Agriculture a 19-page report of the trip, entitled *Narrative of a Journey to Manitoba*. He related details about their travels, with observations on the town of Winnipeg and other nearby settlements, comments on the advantages of settling in Manitoba, and information generally of interest and useful to new settlers moving into the region. The Dominion Lands Act was reprinted there too.[8]

The government expressed deep gratitude for Shantz's work and immediately took steps to have the pamphlet translated into various languages, and circulated widely among persons considering settlement in the western Canadian prairies. Ernst Correll, researching the documents on the migration, stated, "There was hardly an official or semi-official publication on Manitoba colonization prospects which did not from that time on over a long period carry at least a major portion of the original *Narrative*."[9]

In June, 1873, Manitobans welcomed a twelve-man Mennonite delegation sent directly from Russia to make a serious investigation of settlement opportunities in the United States and Canada. Shantz joined this group and accompanied them throughout their six-week tour. After spending a week or so in the province, seven of the twelve decided to return to the United States, and not to recommend the move to Manitoba. Five others, however, concluded otherwise; they prepared a letter to the Canadian government informing it that they and their groups were willing to move, provided they could otherwise agree on terms.[10]

To what extent Shantz influenced this decision is uncertain; one may, however, assume that he did all in his power to depict the Manitoba prospects in their best light. Since he and Hespeler accompanied the five remaining delegates right to the end of their tour, they were strategically placed to recommend a new western Canadian home. Some months after the departure of the delegates Shantz received a letter saying that several hundred families planned to leave Russia for Fort Garry and Winnipeg in the spring of 1874. Shantz was prepared now to give his untiring efforts in seeing this venture through, and to help wherever he could.

One of his immediate concerns now was the provision of suitable living quarters for the immigrants in the first weeks and months of their stay in the province. Winnipeg had its immigrant houses already, but they appeared to Shantz quite inadequate for the new settlers, and the trek to the unsettled prairie lands would probably require additional facilities besides.

Much of the official correspondence carried on by Shantz now dealt with this problem. It provides some of the more intimate details related to the project itself and also of the governmental procedures involved.

When Isaac E. Bowman, M. P. of South Waterloo, wrote to the Commissioner of Agriculture and Emigration, Ottawa, on January 10, 1874, he was no doubt expressing Shantz's concern. "Now when these people arrive," he wrote, "they will be without shelter until they can erect small houses upon their land—which will take at least several months. The land is too distant from Fort Garry to get shelter there. . . . The agent at Winnipeg should build a number of board shanties in the spring. Lumber could be sold to them when they begin to build. . . . If Board Shanties can not be erected perhaps canvas tents might be lent for a time."[10]

The agent at Winnipeg at this time was William Hespeler, earlier Special Emigration Agent for the Canadian government. On January 16, 1874, Hespeler reiterated the sentiments of Bowman on providing aid to the immigrants, this time explicitly at the urging of Shantz himself.[11] What the latter had in mind, and already had shared with Hespeler, was what is stated in a letter to the Mennonite Board of Guardians in the U.S. Mennonite community.

Dated May 21, 1874, the letter was addressed simply, "Dear Brethren," and began, "Herewith I am informing you that I plan, the Lord willing, to leave for Manitoba on Monday the 25th, intending to build four immigrant houses, so that when the brethren arrive they may immediately find shelter on the spot, and begin at once to work." Shantz went on to say that he had encouraged the government to construct such buildings but that there was little or no interest there in doing so.

He added that he had been promised a section of land if, at his own expense, he would erect four buildings, 20 by 100 feet, to provide a simple shelter till such a time as the settlers would be able to create their own. He concluded, "Since I consider that it will be a great help and of real advantage to the brethren, I have agreed despite all the difficulties. . . . Elias Schneider will represent me in my absence (he is one of the members of the Committee)."[12]

In fact, nearly two weeks earlier, the Surveyor General, J. S. Dennis, had already noted Shantz's offer to the Minister of the Interior in the following Memorandum:

Department of the Interior
Dominion Lands Office
Ottawa, 11th May, 1874

Referring to the letter of the Deputy of the Minister of Agriculture of this date, embracing an extract of a letter from I. E. Bowman Esq. M.P., to the Minister of Agriculture respecting the proposed settlement of Mennonites in Manitoba under the arrangement entered into by the late Government with Mr. Jacob Y. Shantz, Mr. Shantz, it appears, makes the following proposition, that is to say,

He desires that the Government shall give him four quarter sections of land in the locality where these persons

Jacob Y. Shantz (1822-1909)

are to settle which would embrace 640 acres and would be worth $640 00 at the rate the Government is now selling these lands. In consideration of receiving the four quarter sections as aforesaid free of charge, Mr. Shantz will bind himself to put up four houses, one on each quarter section, each house to be 100 feet long and 20 feet in width, divided into 12 rooms so as to accommodate 48 families in all, upon the understanding that all these houses together with all the land under cultivation around them shall be used during a term of not less than five years from their completion for occupation and use by these immigrants each season as they arrive.

Those arriving this season would occupy them until they had time to build houses of their own so that they would always be vacant for fresh arrivals each season. Mr. Shantz would either give bonds for the performance of his part of the contract or the deed for the land could be withheld until the five years expired. In reference to the foregoing proposal, the undersigned begs to recommend the same to the favorable consideration of His Honor the Minister.

He would propose in the event of this arrangement being entered into with Mr. Shantz, that in accordance with his proposal to that effect the deed for the land be issued to Mr. Shantz at the end of the five years upon the conditions involved having been fulfilled.

Respectfully submitted, [13]
J. S. Dennis

On the same day came an inquiry from the Deputy Minister of Agriculture under the direction of the Minister of Agriculture asking of the Minister of the Interior whether this proposal by Mr. Shantz could be considered, and suggesting that the request be granted "as a cheap and acceptable mode of relieving the Immigration Branch of this Department from anxiety on this subject." [14]

On May 22, later in the spring, Shantz was informed by the Surveyor General that an Order had been passed by "the Hon. the Privy Council" accepting his proposition exactly as it had been outlined to the government. On his part now, Shantz was to execute "a Bond the form of which," wrote the Surveyor General, "will be forwarded to you in due time, and upon such fulfillment a Patent for the said four quarter sections of land will issue to you free of charge." [15]

To this letter Shantz replied on May 25th, addressing himself to Mr. Dennis, Surveyor General. "Yours of the 22nd is to hand. On the strength of the Assurance that my proposition for Putting up Houses in Manitoba is accepted, I will leave here for Manitoba today as there is no time to be lost to get it done by the time they may arrive. When I have elected a proper place for a settlement, with the assistance of Mr. Hespeler, I will let you know the No's of the quarter sections most proper situation for the purpose." He signed himself, "Yours truly &c, Jacob Y. Shantz." [16]

Further directives came from Shantz on June 9. He wrote again to the Surveyor General:

I received the Acknowledgment of my letter from the 22nd. May last night as I Come in from the Mennonite Reserved Lands. And Have Selected a plan to the best of my Ability, most proper for to put up the Building as it is not far from the Boundary of the Reserved Township but there is a Little Lake there, and the nearest Place to get wood also.

The Selected Quarter sections are in Range 4 Township 7 East S. E. quarter of section 8, S. W. quarter of Sec. 9, N. W. quarter of Sec. 4 and N. E. quarter of Sec. 5 as shown on map, those dotted. The Lumber for the houses I have bought in Minnesota and is on the way of Coming down on the Red River. I expect it to be here in about 8 days. Working hands are numerous here now so that I will have them put up in a few weeks.

You Can send on the required Bond Either to Winnipeg or to Ontario, Berlin. I suppose to Remain here yet 3 or 4 weeks if it don't Reach here before that time, send it to Berlin.

I remain your obedient Servant [17]
Jacob Y. Shantz

There was no mistaking Shantz's determination to carry through his building plans, even though, as it turned out, schedules could not always be kept as he hoped. On June 20th, 1874, he wrote to Bernhard Warkentin about developments on the Red River regarding the immigrant shed project. Describing his recent experiences, he sought to answer Warkentin's queries about what was going on:

Two young friends who came to see the land and work a while, are still with me. Two other brethren came along to help me if everything went according to plan, but because the lumber did not arrive in time, they returned home on the 18th. I bought the lumber for construction in Minnesota on our way down here, and was promised that it would be here in two weeks after the time of purchase. We then went to the Reserved Lands to look for a suitable spot to build the houses, we continued West to see the land there, utilizing the two weeks of waiting in that way. However, as we were expecting the lumber to come, we received notice that it would take three weeks longer. The two brethren then went home, and I will try with the help of God to follow through, as long as the Lord grants life and health; though it is very tiresome to stay here, but we cannot always expect pleasant days That I have experienced yesterday and today. Having bought a team of horses and a wagon in Minnesota to haul lumber, I went with my two friends, some provisions, food, plough and other things

—*Continued on page 61.*

MENNO COLONY IN PARAGUAY

From Canada to the Chaco 50 years ago

By JACOB B. REIMER

Paraguay has a population of 2,380,000 of which 12,000 are Mennonites. The country is divided into two halves. East Paraguay, with a subtropical climate, has regular rainfall and good vegetation. West Paraguay, on the contrary, known as Gran-Chaco, has a hot and dry climate and an occasional frost in wintertime. The rainy season is not the same every year. The Chaco has a stony soil, hardwoods, thorny bushes, various cactus plants and other vegetation which gives it a uniqueness. The Gran-Chaco reaches also into Argentina and Bolivia.

It was in this territory where the Menno Colony was begun in 1927-28. This settlement was established by the Sommerfeld and Chortitza Mennonites that came from Manitoba and Saskatchewan, Canada. They did so because they objected to a new law of education introduced after World War I. This law made English obligatory in elementary schools, which had not been the case when the Mennonites came from Russia to Canada 100 years ago. They feared the loss of their private German schools.

In 1921 a delegation sent to the Chaco obtained from the Paraguayan government the assurance of religious freedom, and the promise that they could have their own school system and their own administration if they would settle in the Chaco. Without a thorough investigation of the Chaco, a considerable number of the Sommerfeld and Chortitza Mennonites decided to migrate to the Chaco of Paraguay. This migration materialized five years later. A total of 284 families, or 1,742 persons, left Canada in seven groups between November, 1926 and November, 1927. The land consisting of 1,875 hectares, or 4,500 acres, was sold to them by the *Corporacion Paraguaya* for $12 per hectare, which was much too high a price.

The first group arrived in Puerto Casado, a small airport on the Paraguay River, on December 30, 1926. Since the land was not yet surveyed, the group remained here for sixteen months, which was an extremely disappointing beginning for the settlers. Much of the money to be used for the settlement was spent during this time without any progress. In view of the fact that the health conditions were extremely difficult, an epidemic of typhoid fever broke out, resulting in 171 deaths. Three hundred persons returned to Canada, disappointed by what they had experienced.

Once the settlement began, the pioneers had first of all to develop roads through the wilderness following the trails of the military posts established in the Chaco. This was a difficult beginning at the time of the rainy season. The purchase of the land included a railroad to be furnished by the company that sold them the land, but this was only in the beginning stage and never completed. This increased the hardships of the pioneer conditions. Consequently the settlement had a very hard beginning and the meager capital brought along was absorbed by these hardships and delays in the early stage of the settlement.

The Beginning of the Settlement

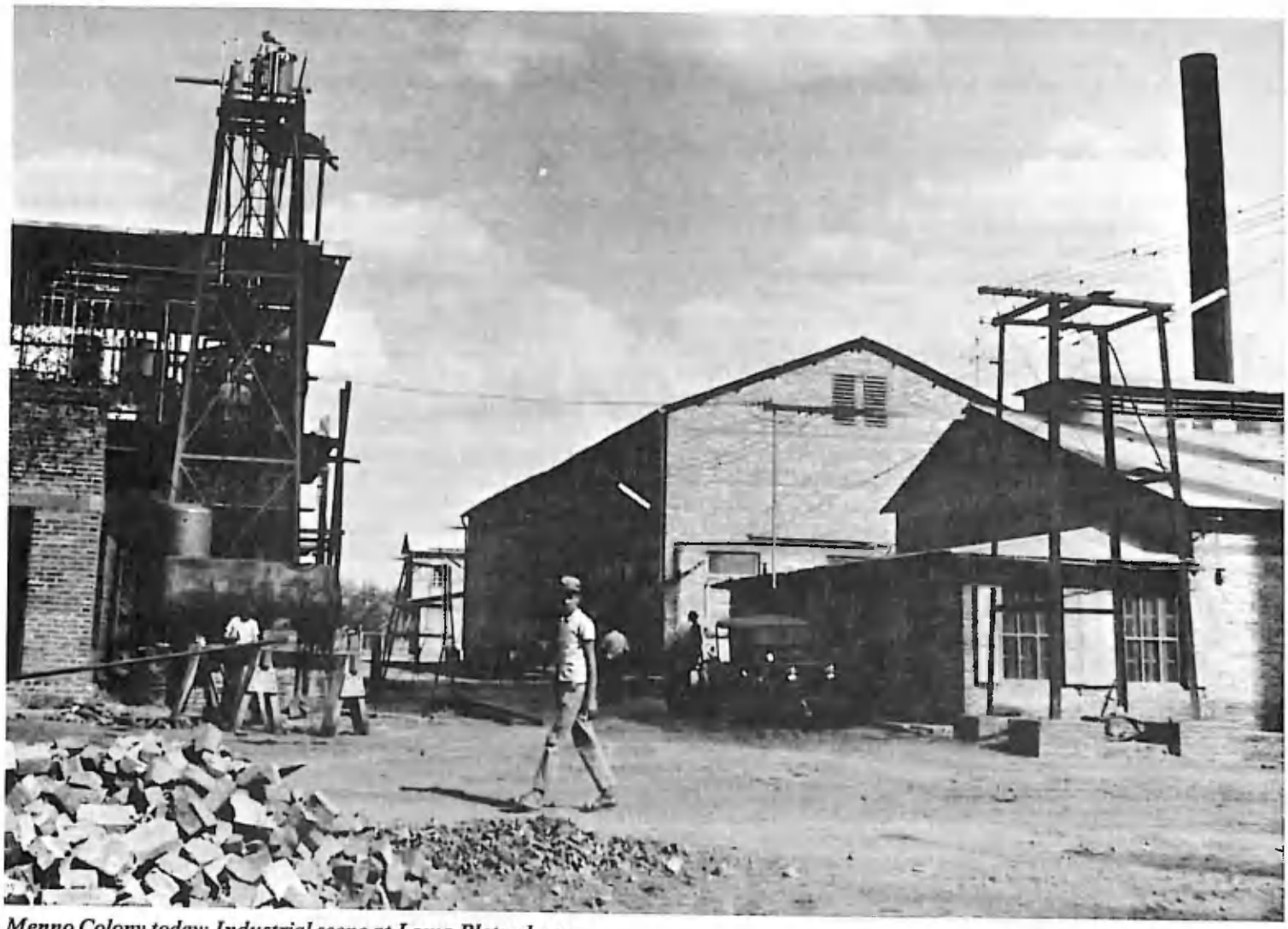
At last in the middle of 1928 the settlement of the exhausted pilgrims could begin. The land was surveyed and the sites for the buildings of the village were distributed by lots. Thus, the indescribably difficult task of taming Chaco began.

The settlement consisted of 1,300 persons in 14 villages. All but one continue in this day. Just about everything was needed. There was no hospital and no medical help. Even though the number of deaths decreased, many suffered because of sickness and the change of climate, including typical tropical diseases, sore eyes, and hook worm.

Until this time the Chaco had been occupied only by nomadic Indians. This isolation had its advantages and disadvantages. It was a protective wall against the "world" from which the Mennonites escaped. As far as the economic development was concerned, it seemed an insurmountable disadvantage. The special rights which the Paraguayan government have for the taming of the Chaco included the privileges of self-government, private schools in the German language, and the exemption from military service. These were the reasons why the Mennonites chose the Chaco in spite of the hardships of the climate and undesirable economic conditions. Today these guaranteed rights are shared by those Mennonites who came from Russia around 1930 and established the Fernheim settlement, and again after World War II the Neuland settlement. All enjoy these privileges.

The climatic conditions are extremely severe. The Chaco is located between 57 and 63 degrees latitude and 19 and 25 degrees longitude. Being transplanted from Canada to the

Jacob B. Reimer, Loma Plata, Paraguay, has served as Oberschulze (mayor) of the Menno Colony.



Menno Colony today: Industrial scene at Loma Plata shows electric power plant under construction (left) and peanut processing mill.

sub-tropical climate of the Chaco caused many diseases and hardships. They had to be endured without hospitals, medicine, medical doctors or nurses. The economic crisis in Canada and other parts of the world delayed help and made a return to Canada for those who would have liked to do so, nearly impossible. Thus there was no alternative but to stay and try to survive.

The Paraguayan Bolivian War

The war between Paraguay and Bolivia, known as the Chaco War (1932-35), took place in the neighborhood of the Menno settlement. It sounds like a paradox to say that there was more benefit derived from it than hardships inflicted. The army considered itself as a protector of the settlement. The military hospital was made available to the Mennonite settlers. Here those got help that suffered from trachoma and other diseases caused by the change of climate. The military became the first to buy produce from the settlers.

Today Menno has a good modern hospital with two doctors and sufficient personnel. Nevertheless the severe heat in summertime causes fatigue and a weakening of the desire to work. In view of the fact that most of the capital had been used up before the settlement started, great hardships had to be overcome. Those who had some money left loaned it to those who had none. Much experimentation and much time was needed to produce crops for a livelihood. The land agency that had sold this land gave some help. An agricultural experiment station was established and the sponsoring agent provided some credit for seeds and food. Cows and oxen were obtained.

The granted permission for self-government entailed new responsibilities in administrative matters. Gradually this problem was solved. The Mennonites had "privileges" and responsibilities which they had enjoyed in Canada and before that in Russia. However, they had to develop a tradition and practice to start to administer all social and economic institutions, including the building of hospitals, acquiring of medical personnel, finding a market, and keeping order in the household of Menno. This included also the building of roads, which depended entirely on their own efforts.

The major solution of the problems that the brotherhood faced was the establishment of a Cooperative Administration in 1936. This body became the economic agent that bought and sold products, built the roads, the hospitals, and the traditional Mennonite schools. The spiritual level of the community had to be raised. The notion that the

migration to the Chaco had been motivated by the desire to maintain the status quo on all levels had to be overcome. The conservative elements, who had sacrificed so much for this cause, were slow in accepting changes.

Progress in the Chaco

Fortunately the colony had men who, with vision and much patience, untiringly introduced the needed and feared changes. Step by step, progress had to be made by convincing and proving with every move that it was necessary and Christian and in the Mennonite tradition. This was particularly difficult in regard to raising the level of education. The Cooperative Administrative Office established the hospital, an industrial center, a business office and even a secondary school with a dormitory. The training of teachers and more progressive farmers contributed considerably to the progress of the settlement.

Another significant step was the purchase of a considerable amount of land adjacent to what had originally been bought. This time it was obtained for 25 cents per acre instead of $5.00 as had been the case. Much of the land had to be cleared of shrubs and trees, so that the younger farmers could settle. Roads had to be built and first aid stations had to be established as well as stores, because of the distances.

Help from the MCC

In 1958 the Menno settlement received a long term loan from the Mennonite Central Committee. It was used to purchase agricultural machinery such as tractors and bulldozers and to establish a modern dairy, an oil press and many other projects. This resulted in definite progress. The milk and cattle industry has been considerably improved. This branch of the economy of the settlement produces 55 per cent of all income.

In October, 1972, the total population of the settlement was 5,384 persons in 938 families. Of these, 562 families are involved in agriculture. In addition to this 2,300 Indians are located in the territory occupied by the Mennonites and the colony is responsible for them.

During the first years there were only several hundred Indians. Through the influence of the Mennonite missionaries, the Indians have stopped killing infants, thus increasing their number considerably. Through medical care, the health conditions have been improved. However, the hunting territory has been decreased through the purchase of the land by white settlers. This has increased the responsibility toward the Indians as far as the Mennonites are concerned. About 260 Indian families have been settled on land and taught farming skills by the Menno colony. Many more will do so as soon as they have an opportunity. The Indians had to get used to an entirely new way of life when they turned from hunting to agriculture. This project is not without problems.

Economic Progress

Every family is a member of the Cooperative. The surplus income of the organization is used for the construction of roads and support of the hospital, etc. The remaining income is added to the capital. The following establishments are of particular significance for economic progress: a cotton gin, a dairy, an oil press, an electric plant, a communal pasture, and a tanin factory which uses an extraction from Quebracho wood. Since the Trans-Chaco highway from Asuncion to the border of Bolivia has been finished, the Cooperative has taken over the freight transport of the colony. This has solved many of the transportation problems of the settlement.

Menno has an administrative house as well as a business center in the city of Asuncion, including a store, and a cold storage unit for such products as cheese and butter which are marketed in the capital. The above arrangements have reduced the cost of the freight 50 per cent. Formerly butter, cheese, and eggs had to be transported to Asuncion by plane. Through German economic help it has been made possible to improve the industrialization of the settlement. Air-conditioned trucks have added to the efficiency and the economic life considerably.

Since the 71 villages and places of the settlement are scattered over a large area, the Cooperative has established a business center in Loma Plata and three branches in remote villages. The central office has radio contact with the office in Asuncion and the branches. Telephone service is also being introduced.

Since the income from the Cooperative enterprise is taking care of most of the settlement expenses, there are hardly any taxes. Some visitors from abroad, not fully informed about the conditions, have been misled to come to negative conclusions in regard to the economic basis of the Menno settlement. It is based on a democratic foundation and life in Menno without the Cooperative business structure is unthinkable. It is not only the basis and the core of the Mennonite settlement, but also greatly benefits other Paraguayans, including the Indians.

The Menno pioneers were the trailblazers of the Mennonites in Latin America. One hundred years ago they came from Russia to Manitoba, from where they moved on again after a fifty-year sojourn. For them pioneering is built-in.

THE PLAINS

By ELMER E. SUDERMAN
Gustavus Adolphus College
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Enormous and empty
the plains stretch incredibly across
sun-scorched land
that rolls forever
on and on
over the rim
of the world,
no sound but the wind
never tired of blowing.

They pull eyes
into emptiness
until they ache
and hunt hungrily
for a tree
or even a bush
to break the blank horizon.

CZAR ALEXANDER I VISITS THE MOLOTSCHNA COLONIES

Translation and Introduction

By K. HOOGE and J. B. TOEWS

Czar Alexander I (1801-1825) visited the Molotschna Mennonite colonies in South Russia on two occasions; the first in 1818, the second in November, 1825, approximately a month before his death. A Mennonite document published in 1900 ["Ein hoher Besuch," *Christlicher Familienkalender*, IV (1900), 112-113] related an incident connected with the 1818 visit, but no surviving source gives a general description of the visit. Later Russian Mennonite historians mentioned the imperial tour of 1825 but no documentary description of the encounter from Mennonite sources seems to have survived [P. M. Friesen, *Die Alt-Evangelische Mennonitische Bruderschaft in Russland* (Halbstadt, 1911), 159; F. Isaac, *Die Molotschnaer Mennoniten* (Halbstadt, 1908), 13-14]. Best remembered in popular tradition was Alexander's request for the planting of more forest.

Personal circumstances rather than official business brought Alexander I to South Russia in 1825. In the spring of that year the Czarina Elizabeth fell gravely ill, and upon the advice of doctors she decided to spend fall and winter in a more moderate climate. By August Alexander had decided to join his wife. Their destination was Taganrog on the Sea of Azov, an unlikely choice since the town had neither a villa nor a fine garden to recommend it. For about a month in the fall of 1825 the imperial couple settled down to a quiet tranquil life. Towards the end of October Alexander made several excursions in the vicinity of Taganrog. Then on November 1 he set out on a journey which took him 900 miles in seventeen days. On this occasion he passed through the Molotschna Mennonite colonies.

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Illustration above shows the coat of arms of the Romanov dynasty, rulers of Russia until 1917.

The following account of the czar's encounter with the Mennonites was prepared, as the report itself states, by A. Fadeyev, a chancery official in the province of Ekaterinoslav, whose jurisdiction extended to the Mennonite colonies in the Molotschna settlement. Fadeyev accompanied the imperial entourage in place of H. Contenius, head of the colonization chancery in Ekaterinoslav and long-time benefactor of the Molotschna Mennonites. His report was first published in the Russian periodical *Russki Arkhiv*, No. 3 (1891), pp. 402-408. The report, written in a stilted style, takes a very personal interest in all the comments and actions of the czar and endows him with considerable humanity. The document bears out the fact that Czar Alexander knew the Mennonites well and viewed their colonizing accomplishments with obvious satisfaction. It also informs us of perhaps the only Russian Mennonite woman in history to have her hand kissed by a czar.

The translation attempts to lessen the "official" character of the original report. Occasionally repetitious portions of the narrative were left out. Several dots indicate such an omission. The account used the old Russian calendar. All dates in the text have consequently been moved thirteen days forward.

In the fall of 1825 Czar Alexander I, whom posterity calls the blessed, purposed to travel from Taganrog to the Crimean via Mariupol (today Zhdanov) through the settlements of the Nogais and the Molotschna Mennonites. Informed of these plans on October 10, by the governor [of South Russia], Count Voronzov, A. Fadeyev, administrator of the Ekaterinoslav chancery, went to the Molotschna to receive his majesty and guide him through the colonies. . . . After spending the night of October 22 in Obuetolschnaya with Count de Maison he and his party continued their journey arriving at noon in Steinbach, an estate which his majesty had granted to the Mennonite chief mayor (Oberschulze) Wiens for his outstanding community service and

for planting the first forest in the area. The present owner of the estate was Wiens' son-in-law. The czar was received by Fadeyev and the Mennonite leaders and elders. After he had stepped out the czar heard a short verbal report of Fadeyev regarding the good state of affairs in the colonies. He accepted a written report together with a plan of the Molotschna colonies and a letter from the state counsellor Contenius. The czar asked the whereabouts of Contenius. Upon learning he was sick in Ekaterinoslav he turned to the Mennonite leaders and received a written greeting which read:

Most gracious lord!

Providence has smiled upon us in that your imperial majesty, our all gracious lord and father, is in our midst for a second time. Under your government and under protection we live happily and peaceably. Receive, most exalted monarch, the expression of our thanks, devotion and love. Be assured that we constantly and with all our hearts pray to God the Almighty to preserve you, your imperial house and that He may abundantly bless all your great benevolent undertakings.

The [Mennonite] leaders had signed the welcome.

The czar stepped into the house and greeted his host and his host's wife. After he had graciously requested Fadeyev to be seated with him to dinner he began the following conversation with Fadeyev:

"What is Contenius' illness?"

"He has a bad chest, your majesty," Fadeyev replied.

"I think it might be his age. How old is he?"

"Seventy-six."

"Greet him from me, my good man, and tell him that I regret being unable to meet him. Tell him I wish I could take twenty years off his life, but that lies beyond my authority."

Also present at the table was the imperial physician Wylie and the generals Diehitch and Scolomka. All three accompanied the czar on his journey.

The czar asked Fadeyev about General Insov and other leaders of the colony. Then he pointed outside and asked, "Does this colony only have two houses?" To this Fadeyev replied that this was not a colony but an estate.

"To whom do all those Ukrainian style houses belong?"

"The workers of the estate owner live in them."

"But it seems to me the Mennonites do not build their houses in this style."

"You are quite right, your Majesty."

"How many Mennonites came from Prussia in the past year?"

"Five families."

"What are the main occupations of the Mennonites?"

"Selective cattle breeding, land cultivation and various crafts."

"What kind of cattle do the Mennonites have?"

"By and large a mixture of German cattle with Russian."

"And horses?"

"The same—because the first immigrants brought cattle and horses along from Prussia."

"What grain do they prefer to raise?"

"Wheat."

"Did they lose many cattle due to the disease last winter?"

"A fifth part."

"Did they, as others, use the straw from the roofs as fodder?"

"Some did."

"Do tax deficits occur among them?"

"Very seldom."

"Are there factories?"

"A small cloth factory which your majesty honored with a visit in 1818."

"Oh, I remember."

His personal physician Wylie observed, "I don't think we travelled this way."

"No," the czar confirmed, "we drove from a Doukhobor village, where we spent the night, directly to Mariupol via the village of Tokmak.

Turning to Fadeyev the czar asked, "Do crimes occur among the Mennonites?"

"Very few."

"They are good people. How do they make out with the Nogais?"

"They bother them somewhat, but the local authority is doing what it can to break the power of the Nogais." . . .

Festively attired Mennonites from nearby villages stood at all windows. A storm erupted and it began to rain. The czar looked through the window and said, "A whirlwind! Those poor women will get all wet!" Then he asked Fadeyev, "Do you always have such weather in October?"

"On the contrary, your majesty, winds and rain predominate in September around the equinox; in October the days are sunny, warm and quiet with occasional fog in the morning and evening."

At this point the czar's cook, Miller, brought in a vegetable dish. "Is this vegetable from here?" asked the czar.

"No sir, but I have found it grows here too."

After dinner his majesty went into a nearby room. Soon after the Mennonite leaders were requested to appear. The czar asked them if they were generally satisfied or if they had any complaint. The reply indicated they were content in every respect. The only thing left to do was to thank the czar for his grace and benevolence.

"I too am satisfied with your peaceable life style and your diligence, but I wish you would establish forest plantations, especially of American acacia, each farmer planting half a desiatine."

Hereupon he dismissed them, called his host and hostess, thanked them and richly rewarded them. Then he stepped out to continue his trip.

The journey went through various colonies including Rueckenau and Orloff where the horses were changed in each case, then on to Altonau where they spent the night. In the villages the czar ordered the driver to proceed slowly. In the open field, they went swiftly. In Rueckenau he conversed with the farmer at whose yard the horses were changed.

In Orloff the house at which the horses were changed distinguished itself by its roominess and good arrangement. The czar stepped out and entered the house alone. The house owner, who acted as advance rider of the czar's procession, was wet and muddy. Hurriedly he washed himself and changed his clothing. The shy housewife stood there leaning behind the front door [in the czar's presence]. Through the open door the czar spied two girls in the next room, a ten and six year old (Fadeyev's daughters who had come from Ekaterinoslav with a lady acquaintance). He went to them, asked who they were, and inquired as to their mother and next of kin, etc.

When he returned to the front room he learned from his host, who had entered during his absence, that the woman standing in the corner of the room was the lady of the house. The czar stepped towards her. The woman, thinking he wished to greet her with the traditional Mennonite handshake, unhesitatingly extended her hand. But when the czar took it and kissed it she was so taken back by the czar's condescension that she took several steps backward, became pale, wavered, and could utter no word.

The czar asked his host several questions about his house, took his leave and stepped on the porch. Here he saw Fadeyev. Kindly he asked:

"Is your family here?"

"Two daughters who had a yearning desire to see your majesty."

"And your wife?"

"She is in Ekaterinoslav, your majesty."

As he stepped into the carriage he turned to Fadeyev and observed, "This farmer's house is better than the others."

"He is better off than the others."

"And what kind of a house is that at the end of the colony which stands alone across from the school?"

"The church."

"Will it be covered with stucco?"

"The Mennonites intend to stucco it in the coming year."

Having arrived at his quarters in Altonau the czar called his host and hostess, her mother and the children, and conversed with them about their general situation, their farm, their age, etc.

The Mennonite leaders and other reputable farmers watched over the czar's baggage and his quarters during the night. The next day (Nov. 5), just before his departure, the czar learned that Fadeyev's children had followed him. He had General Ssolomka call them immediately. He questioned them thoroughly about their general activities; their instruction, etc.; he joked with them; caressed them; kissed their hands when he departed and bade them greet their mother. He paced up and down in the room then noticed the children could not open the door. He laughed, kicked the door open and let the children out. Then he called the host and hostess, thanked them for the night's lodging and presented them generously with money. . . .

Five versts from Altonau the journey took them to Terenye, the chief village of the Doukhobors. The Doukhobor elders awaited the czar with bread and salt. From two Quakers (Allen and Grellet) who had had thorough discussions with the Doukhobors, the czar learned that they denied the divinity of Christ.[2] He had also learned of various crimes and irregularities among them. Consequently he cast a disdainful glance at their leaders and ordered his coachman to drive on.

After covering sixty versts the czar dined with the estate proprietor Prudnitziki on the river Ulluck. Later General Ssolomka told Fadeyev that at the table the conversation revolved about the Mennonites. Ssolomka had informed his majesty that he had requested Fadeyev to find him a good administrator for his estate.

To this the czar responded, "I doubt that Fadeyev can fulfill your wish. When the Mennonite settled here he sought to establish a firm basis not only for himself but for his posterity. In the company of his brethren he feels as though he were in his original homeland. His brethren stand by him in distress and difficulty and acquaint him with the situation here. On your estate, far from his brethren, he would lose these advantages. I furthermore believe that his community would not agree to let a good man leave for fear he might disintegrate morally and acquire habits and vices which until now are foreign to them. A bad one [Mennonite] would do you no good."

It later became apparent how completely right the czar's shrewd conclusions were. In spite of all efforts and advantageous offers Fadeyev could not succeed in finding a man for General Ssolomka among the Mennonites.

After Fadeyev had escorted his majesty through the colonies he returned to Ekaterinoslav as quickly as possible and prepared a comprehensive report for General Insov and also informed him of the czar's wish to see him in Taganrog.

In response to the imperial order Insov went to Ekaterinoslav and took Fadeyev with him. There were only two weeks left until the czar arrived in Taganrog. Rumors abounded that the czar had become ill. After the two colonial officials visited the newly founded Mariupol colonies (Grunau, Kronsdorf, etc.) they arrived at the Gesadinov estate at noon on December 6. Here they learned the shattering news that their beloved monarch had died soon after his arrival in Taganrog.

NOTES

[1] This is probably a reference to the factory founded in Halbstadt in 1817 by J. Klassen of Rosenort.

[2] The two Quakers mentioned were William Allen and Stephen Grellet, both of whom had considerable influence on Alexander I. Soon after he had defeated Napoleon and entered Paris (March 31, 1814) the Russian czar visited London. Here he visited a Quaker meeting and subsequently invited three friends including William Allen to visit him in his hotel. His lifelong interest in the Quakers stemmed from this encounter. One, Daniel Wheeler, brought agricultural productivity to imperial lands situated amid the marshes of St. Petersburg. Late in 1818 Allen and Grellet left for St. Petersburg. After several contacts with the czar the two left for a journey to south Russia in March, 1819. Here they sought to make an encouraging contact with the Mennonites. Allen and Grellet encountered a branch of the Doukhobors at Terpenye. They left with the feeling that the group possessed no concrete doctrines and little Christian enlightenment. Czar Alexander learned of the group through the report Allen and Grellet wrote for him. See R. C. Scott, *Quakers in Russia* (London, 1964), pp. 44-117.

ORIGINAL MUSIC AND DRAMA FOR THE CENTENNIAL

Trilogy and *Tomorrow Has Roots*

By GARY VEENDORP

THE THEMES of contrast and tension are reflected in two original centennial productions, both of which were first performed during the Mennonite Festival in Wichita, Kan., Oct. 11-13.

Dr. J. Harold Moyer, professor of music at Bethel, composed "Trilogy," a sacred work for choir and orchestra, and Urie A. Bender, a Mennonite playwright of Three Rivers, Mich., wrote "Tomorrow Has Roots," an historical pageant drama.

The productions were especially commissioned for the occasion by the Tri-College Centennial Committee, made up of representatives from the three colleges in Kansas—Bethel, Tabor and Hesston.

During the festival a total of about 4,000 persons heard "Trilogy" and some 2,000 persons saw "Tomorrow Has Roots" at Century II in Wichita.

The composition was also performed at the Bethel College Church in North Newton on Oct. 18 and the drama at Century II, Oct. 15-20 and 25-27.

Directors, cast and technical personnel of the drama made a six-week tour, Oct. 30 to Dec. 9. The 30-member group gave performances in 26 Mennonite communities, in ten states and two Canadian provinces.

Settings for the 32 performances ranged from small school auditoriums to the famous Shaw Festival Theatre at Niagara-on-the-Lake, Ont.

Traveling by bus, a small passenger van and a truck, the touring group included Dr. Cornelius Krahn, a native of Russia and professor emeritus of church history at Bethel College, who provided the historical setting of the play in appearances on television programs and radio interviews. Mrs. Krahn was a member of the cast.

In "Trilogy," which portrays man's basic experience with God, contrast and tension are the motifs of the first movement, entitled "Lord Thou Hast Been Our Refuge" and based on Psalm 90.

"The psalmist is overwhelmed by man's tenuous existence and feels the anger of God's judgment on human sinfulness," explained Dr. Moyer.

The music was provided by 240 trained voices of a mixed choir made up of 80 students from each of the three colleges as well as by the well-known 75-member Wichita Symphony Orchestra. Conductor Francois Huybrechts, a native of Belgium, directed the orchestra and choir with a vivacious expertise.

In the second movement, titled "The Words of the Lord," the tension is resolved. For this part conveys the message of Psalm 85 that God does love and forgive those who sincerely trust and worship him.

The contrast theme, featured throughout the work, is highlighted in the line, "We sing of thy righteousness with joy," of the third movement. The orchestra climbed toward a crescendo as the choir sang "righteousness" and then reached a different peak in "joy."

That same movement, centering around the "praise" motif of Psalm 145, has an unusual feature. Instead of a "listening only" participation on the part of the audience, the large crowds were invited to join the choir in singing the last verse, beginning with the familiar "Praise to the Lord, O let all that is in me adore Him!" After the choir and orchestra provided an exuberant "Amen," the audiences responded with standing ovations.

"The effects of tension and contrast throughout the composition were attained by the use of frequent double chorus, polychordal writing and the resulting clashing," explained Dr. Moyer. He spent a total of 500 hours, spread over eight months, on the 15-minute work. Over half the time was used in copying and writing out the final score and 19 instrumental parts, in addition to the choral arrangements.

"Generally speaking, I figure on an average of 10 hours of writing time per minute of performance on a simple piece," he said. The complexities of writing for full orchestration brought the time of preparation—concluded last May—up to 33 hours per minute.

Contrast and tension are also reflected in the original score which Dr. Moyer composed for the "Cossack" and "Wheat" scenes of the drama. There the music conveys a dread of the power of death symbolized by Russian soldiers and adds a touch of graciousness to the portrayal of life-giving wheat, brought to Kansas by nonresistant Russian Mennonites.

Aside from the music, contrast and tension are abundantly in evidence throughout the 12-scene drama. By contrasting the lifestyle of today's American Mennonites with that of their Russian Mennonite forebears and 16th century Anabaptists, the entire production holds in tension the motifs of "tradition" and "faith."

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Beginning with a trapped-in-tradition Kathy van Riesen (Kathy Mendell), a contemporary American Mennonite girl, and ending with the obedient-unto-death faith of the mother of Felix Manz, the drama points to vital roots for resolving today's Mennonite identity crisis.

A tone of desperation sets the first scene as Kathy cries out: "Where in all this ethnic jungle can I find faith, hope and love?" While she discards old gowns and mementos from an old Russian chest, Jon Brayton (Jack Goering), a playwright, suggests that Kathy and her family use the relics in the play he is writing for the centennial. Kathy's family takes up the challenge and depicts a wealthy family in the Molotschna of South Russia in about 1854.

Among the historical persons portrayed are Jacob Y. Shantz of Ontario and John F. Funk of Elkhart, Ind., who assisted the new arrivals; the Russian General von Todtleben, who tried to persuade the Mennonites to stay in Russia; Jakob A. Wiebe and Johann Harder, two of the Mennonite immigration leaders; and C. B. Schmidt, commissioner of immigration for the Santa Fe Railroad, who influenced a large portion of the immigrants to settle in Kansas.

The eight-member mixed chorus, who help to bridge the gaps in history and geography, are especially effective in the wheat scene, "Rust Brown Gold." The life-cycle of the grain is related to Christian discipleship—the wheat dies twice, once to grow, the second to serve.

Near the end of the drama, the van Riesen family discusses the play they have presented. Kathy is still not satisfied with the answers it provided. She admits that the Russian Mennonites applied their faith both in Russia and in America, but how can she acquire it?

The last scene shows the path to true discipleship. A group of hunted Anabaptists, huddling at a stable in Zurich, Switzerland, in 1525, try to derive strength from the martyr's death of Felix Manz. Finally a flickering candle is all that remains on the darkened stage as the following lines continue to haunt the audience: "Perchance, perchance this reach into another century—this plucking from the shelves of history the record of our forebears—may hold a candle, a flickering candle upon the way that we may walk today."

The Swiss scene also holds special meaning for Playwright Bender, who had Swiss Amish Mennonites among his ancestors. A native of Baden, Ont., he began the preparation for "Tomorrow Has Roots" about 21 months prior to the performance, which lasted more than two and a half hours, including the intermission.

Bender's research involved the recording of data found in libraries, archives and from personal interviews—all on hundreds of 3x5 note cards. He also consulted the persons selected to direct the cast and design the stage sets—Jack Braun, professor of drama at Tabor, director; and Arlo Kasper, professor of drama at Bethel, designer/technical director.

Others who helped direct the production were Ginny Dodgion of Newton, choreographer; and Darnell Lautt of North Newton, assistant director/road manager. All of them, except Braun, also took part in the acting along with the cast of 26, many of whom doubled as technical persons. Fifteen members of the cast were students at one of the three colleges. In addition, two students served as technical persons only.

MOVING TO MANITOBA

—Continued from page 53.

which we needed to build to the reserved lands. At night the horses broke loose so that I had to walk back to Winnipeg yesterday; today my feet are quite sore with blisters, but I have the horses again.

I have a tent and we expect to camp on the land, plough a little and procure some wood and water till the lumber gets here. The immigration is so large and (there is) so much freight on the Red River that no more lumber is being taken on the boats so that it must be brought by flatboats. That is the reason why it is taking so long. Three to four steamboats arrive every week, each with one or two hundred passengers. But there will not be so many passengers hereafter since they are beginning to come down the Dawson Road; also the stagecoach arrives three times weekly with 9 to 12 passengers each trip—and still there are some who cannot come.

You ask about my feelings generally, and I must say that I like it better each time when compared to the United States where land is still available free, because there is more wood (here?) and better water is available. In Winnipeg where we thought last year that no wells could be made, they have now made several good wells."

Mr. Hespeler has a well 30 feet deep. Near a barn where I had my horses I believe there was enough water for 30 horses. And last week someone drilled a 10 inch hole 50 feet deep and found water which is running out at the top (I have seen this well). They said it had taken 7 hours to drill. How drilling will be on the Reserved Land is not yet known. The township near the Red River where I plan to build the reception houses has no running water or wood, but it has very good land. However, the adjoining township does have wood. . . ."[30]

A footnote to the letter offered information received via Mr. Hespeler "that 200 persons with 20 servant girls from Michigan are on the way down here," which, Shantz felt, would be of great benefit to Winnipeg. He added, "Girls that do housework here get $18.00 a month."

Meanwhile there had been problems regarding the securing of the desired section for erection of the immigrant sheds. Shantz was notified that his choice of land had not taken into consideration the fact that certain portions of land in the province were still held by the Hudson Bay Company.[31] When Shantz then made a new selection and informed the Surveyor General of the fact, he was told further his identification of the sections in his letter did not correspond with a diagram which he had enclosed. This had been the Shantz message of July 24, 1874, and the marked map enclosed:

Mr. J. S. Dennis,
Surveyor General Dominion Lands

I have now returned from Manitoba. I had the Building Pretty (well?) Erected when I left and everything so arranged that I suppose by this time they are About Finished. I will give you the quarter sections I have Erected them on so that you Can make the necessary writing, on Bond, and Deed, and have everything in proper order. I have Built on quarter of Section 17, 18, 19 and 20 in Township 7, Range 4 East—south-east quarter of section 17, southwest of section 18, northwest of Section 19 and northeast of Section 20, As shown in plan those Dated."[32]

An appended footnote, presumably the comment of the Surveyor General, corrected the diagram which Shantz had included. It showed the dotted sections to "NW ¼ of 17, NE ¼ of 18, SE ¼ of 19 and SW ¼ of 20," saying also that the sections marked were those which Shantz had cited in his references to the plan.[32]

The first Mennonite immigrants from Russia boarded ship in England for their trans-Atlantic journey on June 30, 1874, and arrived in Quebec on July 17.[33] By the end of the month they reached their destination on the Red River in Manitoba, and were able to occupy the reception houses as Shantz had planned.[34] Docking on the *International* at Fort Garry on July 31, they proceeded southward again, the same or perhaps the next day, to disembark at the junction of the Rat and Red Rivers adjacent to their reserved lands.[35]

Some immigrants spent a night in tents at the river shore before they moved on to domicile in the immigrant houses located inland. Ox carts moved the goods and people the remaining five miles eastward to where the houses had been set up. Some settlers later mentioned receiving overnight lodging also from the Indian and Metis families living adjacent to the spot.

Shantz had not envisioned any permanent residence in the buildings which he had constructed. They were crude, but probably a welcome sight to most who moved in. One immigrant, Abram Isaac, remarked, "They protected us from the sun and wind, and partly from the rain. . . ." Partly, because the roofs were not shingled and water flowed freely when it rained. There was no foundation for the sheds, nor a floor in any of them. The rooms inside were small, but a dining area in the middle area of each building offered a more spacious gathering place. All the windows, and the doors, apparently, were on one side of the building.[36]

Actually most immigrants anxiously awaited the day when they could move on to choose their permanent homes on the reserve. This could mean a stay of several weeks, enough for a brief survey trip, a choice of land for a village, and a laying out of the plots where each family might settle down. Later parties avoided such delays because their predecessors had done much of the layout work in advance. Occasionally some families would stay several months, especially if sickness prevented work or travel. But always there was pressure to make room for new contingents that were on the way.

How many actually utilized the premises is impossible to say. As soon as some villages had been established they could be directly responsible for hosting additional immigrants who would then not need to spend time at the sheds.

Those who passed through, and stayed for a time, remembered those days for years to come. Memoirists repeatedly referred to the interlude of the first weeks when they later recalled their beginnings in the East Reserve. Klass Reimer had this to say about his coming: "We set foot on Manitoba soil on September 15, 1874, pitched our tent and spent the night there. It rained almost all night. My brother and I found shelter in a Metis home: we were really soaked. Next day we loaded all our things and proceeded to the immigrant buildings which were located 5 miles east (sic) of Niverville. We stayed there about a week."

Others remembered more vividly the early and futile efforts to dig wells near the sheds—memorable not only for the failure to find water, but for the near-tragedy caused on one occasion at least when a cave-in trapped two men at work. Only sustained and strenuous rescue efforts finally set them free.

In the months subsequent to the shed construction Shantz turned his attention to acquiring the deed for the four quarter sections on which he had built the shelters. On Dec. 31, 1874 he brought the matter to the attention of the Surveyor General. He wrote:

I would like very much to have a Deed for the four quarter sections that I have built the Immigrant Sheds on as they have cost me nearly Three thousand dollars. I am willing to give a Bond if required for to let them remain for the use of the Immigrant for the five years. Three families took the privilege to reside in them during the winter, but they promised to leave in Spring before more Immigrants would come. There are about 900 families intending to come out next summer if they can get assistance, but as they cannot sell their property in Russia they cannot all come without assistance, which I hope they will get by some source or other.[38]

The request was acknowledged in a memorandum to the Department of the Interior, dated April 21, 1875. The application for a patent, as his letter was described, had been referred to William Hespeler, the Immigration Agent at Winnipeg, who had verified the Shantz reports about completion of construction of the proposed site. They had, according to reports, presumably from Mr. Hespeler, at one time housed 150 families. It was recommended then that the patent be granted without delay or objection.[39]

But there were apparently other hindrances nevertheless. On April 19 Shantz had informed the Minister of the Interior about selling his acquired lands on the reserve.[40] "I have sold the Land, and the man wants to settle thereon this Spring," he wrote, adding, "The Man's Name is John Jacob Woelfle of the Town of Berlin in the County of Waterloo, Ploughmaker."

In May, 1879, Shantz wrote a letter also to Mr. Hugo Krantz, M.P. of Waterloo:

Dear Sir:

As the time is up that I should have a Deed for the four quarter sections of Land in Manitoba, for Building the Immigrant Sheds, I should like very much to get the Patent at once as I have sold it to Jacob Woelfle and he wants to start settling thereon. Would you be so kind and see the Minister of the Interior about it and urge him to give me the Patent. By so doing you will much oblige

yours Respectfully &c[41]

On the 19th of May Krantz passed Shantz's letter on to the Rt. Hon. John A. Macdonald, Minister of the Interior.

Little was done in Ottawa about the matter—from all appearances. On July 15, 1879, Shantz wrote again, this time to the Dominion Lands Office in Ottawa, asking for a deed to the land either in his name or that of Woelfle's.[42] It is not clear how the matter was ultimately resolved.

Meanwhile changes were taking place at the site of the sheds. In the fall of 1875 Shantz had written to the Department of the Interior that he needed a building for a general store and a warehouse. Here the Mennonites would then be able to store their provisions and seed grain, he stated. The store would save many trips to Winnipeg for incidentals and other needs.

"In consulting your Agent, Mr. Hespeler," Shantz had written, "he told me that I would better take part of the sheds down as they would not be all required there any longer, and it would only be an Expense for the Government to keep them in Repair as the Reserve is nearly all settled." [1] Following these suggestions, he had then begun to tear down part of the two sheds, using the lumber to put up the new buildings he desired. He hoped, he noted in his letter, that this alteration would not be regarded as an infraction of the agreement made earlier to maintain the sheds for five years.

That this small community should be named Shantzenberg later on is not difficult to understand. It was the place which Jacob Shantz had built up. Assessment rolls of the municipality of Hespeler, as the area was then designated, list a number of landowning farmers under the name of Shantzenberg along with other villages of the East Reserve. The series includes the following names along with reference to the size of families, in addition to the location of the land: Heinrich Ahrens (9); Gerhard Kliewer (11); Peter Dueck (6); Franz Dueck (9); Jacob Hiebert (8); Cornelius Buhr (3); Peter Buhr (7); Abraham Groening (4); Peter Unger (6); Gerhard Klahsen (5); Wilhelm Rempel (4); Heinrich Funk (1); Jacob Loeppky (6); Johann Friesen (2); Abraham Loeppky (5). [34]

Not much is known about this little settlement today. As the town of Niverville sprang up a few years later, when the railway came by in 1879, it quickly became the chief trading center of the area. Just two miles distant from Shantzenberg, it could conveniently offer all the services for which stores, etc. had been established in the neighboring village to the south. And it was on a rail line besides. So the buildings of Shantzenberg were eventually all dismantled, and the name itself disappeared from municipality and other records as time went on.

Nevertheless a small cemetery on a ridge just north of Shantzenberg remained for many years a memorial of its early settlers. Here more than thirty people were carried to their graves. These were people, it was said, who had died on the river less than a day's journey from the landing site, or within two or three weeks after their arrival at the sheds. [35]

Today even the site of the graves is difficult to find. Several farmers have built up their farmyards at the intersection of roads now passing through the spot where the immigrant life in Manitoba's East Reserve had its beginnings. A small monument set to remember this early venture would be a memorial well deserved by Jacob Shantz, who helped to host his Mennonite brethren when they first came.

NOTES

1. Melvin Gingerich, "Jacob Y. Shantz, 1822-1909, Promoter of the Mennonite Settlements in Manitoba," **Mennonite Quarterly Review, XXIV** (July, 1950), 230-247. A major source for this study is an unpublished manuscript by Moses B. Shantz (J. Y.'s son), entitled "Canada West at a Glance." This biography is deposited with the Waterloo Historical Society at Waterloo, Canada, with copies available at the Mennonite Archives, Goshen, Indiana, and the Mennonite Archives at Winnipeg, Manitoba.

2. Ernst Correll, "Mennonite Migration into Manitoba, Sources and Documents, 1872-1873," **MQR XI** (July, 1937), 203ff. It appears that John Shantz of Berlin, Ontario, was initially invited to assist, but that he, unable to comply, recommended Jacob Y. Shantz for this task.

3. Shantz to James Lowe, telegram, **Public Archives of Canada** (referred to henceforth as PAC) RG 17, 1-1, Vol. 73. The archival materials utilized for this study have been copied and provided courtesy of Adolf Ens, instructor of church history at Canadian Mennonite Bible College, Winnipeg, Man. The Shantz letters quoted here evidence a style and spelling form which is somewhat unique, and attempts have been made to preserve these in the documentation.

4. Shantz to the Honorable J. H. Pope, letter, PAC, op. cit.

5. Cornelius Krahn, ed. "Some Letters of Bernhard Warkentin Pertaining to the Migration of 1873-1875," **MQR XXIV** (July, 1950), p. 263.

6. Ernst Correll, "Mennonite Migration to Manitoba: Sources and Documents, 1872-1873," **MQR XI** (Oct., 1937), p. 276.

7. Jacob Y. Shantz, **Narrative of a Journey to Manitoba** (Ottawa, 1873).

8. Correll, MQR (July, 1937), p. 207, quoted in Gingerich, op. cit., p. 235.

9. Ernst Correll, "Mennonite Immigration into Manitoba, Sources and Documents, 1873, 1874," **MQR XXII** (Jan., 1948), pp. 48ff.

10. Correll, MQR (Jan., 1948), p. 51

11. Ibid.

12. Mennonite Board of Guardian correspondence, Mennonite Library and Archives, North Newton, Kansas. This board established specifically to aid the immigration, had its counterpart in Canada in the Aid Committee of Ontario, also known as the Russian Aid Committee, in which Shantz was an executive member. Gingerich, op. cit., pp. 241f.

13. J. S. Dennis to the Minister of the Interior, memorandum, PAC, RG 15, File 1047, Vol. 230.

14. I (?) C. Taché to the Minister of the Interior, a letter, Ibid.

15. Dennis to Shantz, letter. Ibid.

16. Shantz to Dennis, letter. Ibid.

17. Shantz to Dennis, letter. Ibid.

18. Cf. the Winnipeg Free Press of Mar. 19, 1974, which published an 1874 photo referring to newly-drilled artesian wells. For other pictures of Winnipeg in these days cf. Edith Peterson, compiler **Winnipeg 100** (Winnipeg Free Press, 1974).

19. Board of Guardian correspondence, Mennonite Library and Archives, North Newton, Kansas.

20. The Hudson Bay Co. property appears to have been section 8. Cf. Municipal Assessment Roll of the Hanover Municipality, 1886.

21. Shantz to Dennis, letter, PAC, Ibid.

22. Ibid.

23. Cf. passenger ship lists for June and July, 1874, Mennonite Archives at Canadian Mennonite Bible College, Winnipeg, Man.

24. The arrival of the Mennonites was big news in the Manitoba Free Press of July 31, 1874. Cf. also Gerbrandt, op. cit., pp. 63ff for further details.

25. Some immigrants describe their landing as being almost at the junction itself, and others intimate a distance of a half mile or more.

26. This information comes from recollections shared with Schroeder by Mrs. Johann Doerksen, of Niverville, Manitoba.

27. Klass Reimer, "No. 30 des Programs" **Das 60-Jaehrige Jubilaeum der Mennonitischen Ostreserve**, edited by Arnold Dyck (?), (Steinbach, Man., 1935), p. 25.

28. Shantz to Dennis, letter, PAC, RG 15, Vol. 230, file 1047.

29. Memorandum, Ibid.

30. Shantz to the Minister of the Department of the Interior, letter, Ibid.

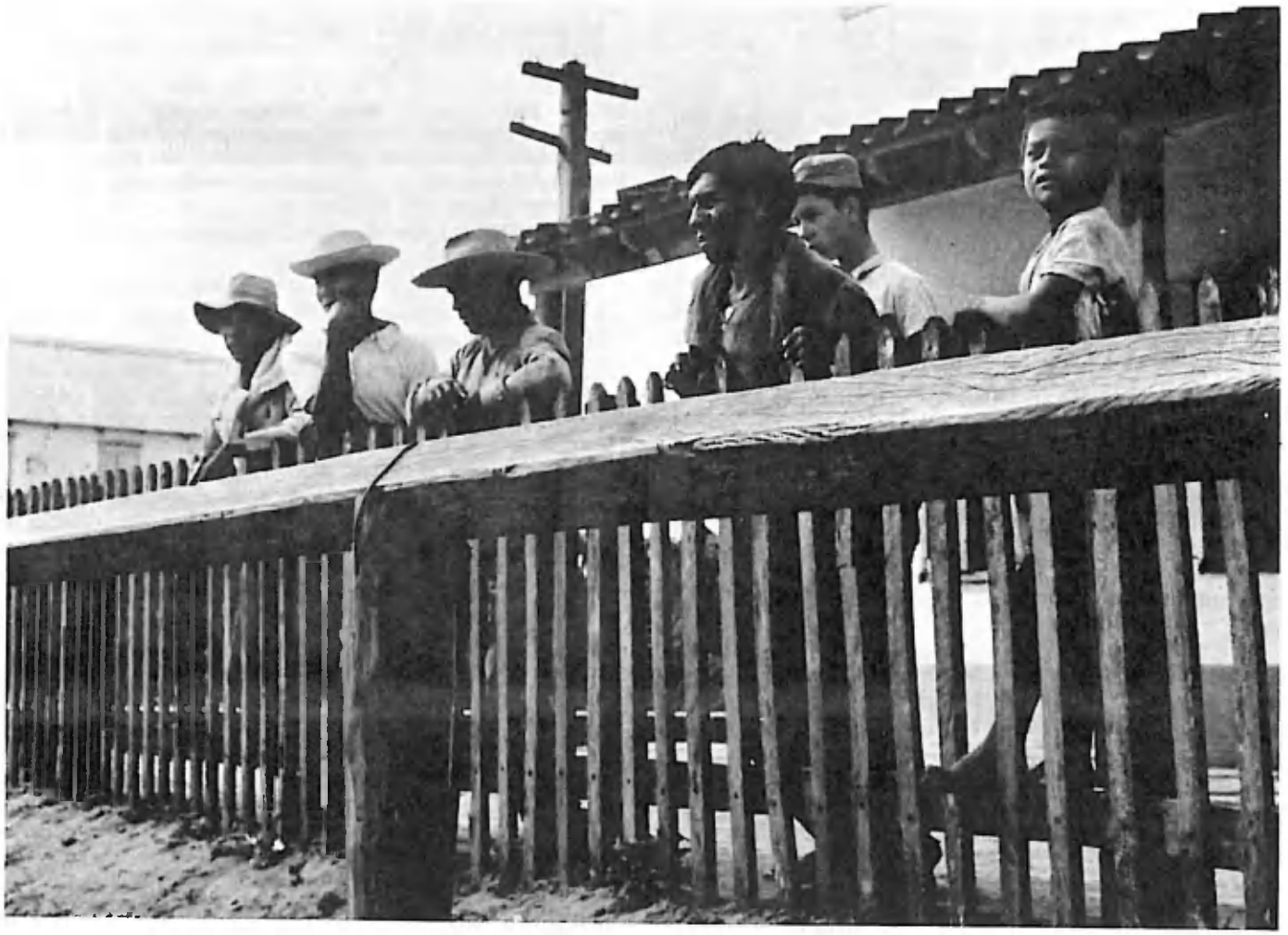
31. Shantz to Hugo Krantz, letter, Ibid.

32. Shantz to the Dominion Lands Office, letter. Ibid.

33. Shantz to the Minister of the Interior, letter, Ibid.

34. Municipal Assessment roll from the files of the RM of Hanover, Steinbach, (n.d.). Parentheses indicate family size.

35. Schroeder, op. cit., p. 34.



Intently observing a busload of North American visitors, a group of Indians stands at a picket fence and hitching rail in the town of Loma Plata, the business center of Menno Colony in the Paraguayan Chaco. Some 10,000 Indians, mostly Lengua and Chulupi tribespeople, live in the area of the three Mennonite colonies in the Chaco.